

issues serves an important function in the training of the student new to the field.

After discounting existing theories and approaches in the search for an analytic framework, Serow arrives at a functional notion of tolerance. This is the disposition which allows people to work in a socially diverse environment for the pursuit of individual and common goals. Within the context of the desegregation movement in American education, Serow argues for sustained daily contact between children of varying backgrounds as a prerequisite for the development of cooperative tolerant behaviour essential to the well-being of a diverse, democratic society. In other words, the answer, which he finds in desegregation research, is in structured arrangements. He expands this framework of functional tolerance and intergroup relations to include Kohlberg's levels of moral development, and builds a typology of intergroup behaviour which allows him to classify levels of tolerant behaviour. Measured against this typology, Serow admits that the United States has a history of severe social and economic inequality, dysfunctional group relations and racial antagonism. This seriously undermines his original premise. In attempting to explain levels of tolerance or intolerance, he looks at the school which sets norms for intergroup behaviour through its structure and climate, without actually identifying the origins of student attitudinal outcomes. This conclusion contradicts his earlier statements about the role of the school in affecting attitude formation.

Two separate chapters describe certain policies and programs in American education designed to facilitate social integration — mainstreaming of the handicapped and multicultural education. Serow's discussion of multicultural education is the more interesting and productive in that basic issues in cultural and social diversity are highlighted. His discussion of the merits and deficiencies of multicultural education indicates clearly the lack of direction in multicultural policy in North America generally. Serow believes that multiculturalism has a place in the curriculum, but only as a supplement to it. Socialization should be towards something that is common to all students. The problem with this conclusion is that although minorities under the doctrine of pluralism being excluded from separate development means inequality, socialization that occurs towards a common culture is, in fact, socialization towards a dominant culture. There is no socialization where all groups give up something equally for something common. Either way, minorities lose out. Commonality is an attractive idea, but no society works that way. It is an ideal prescription which overlooks power.

It is in his concluding statement that a more realistic stance is taken. Serow questions whether Americans, in fact, want a tolerant society and are willing to make the necessary sacrifices to effect certain institutional changes, including the schools. Had the inquiry at the outset been injected with an element of scepticism coupled with a comparative perspective, what is a clear, well-written, succinct book would have not been undermined by an ideological, ethnocentric bias so common in American scholarship.

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Osborne, Ken, *The Teaching of Politics: Some Suggestions for Teachers*. Toronto: The Canadian Studies Foundation, 1982. 84 pages.

The year 1968 saw the publication of *What Culture? What Heritage?*, which was a report of the inquiry organized by A. B. Hodgetts into the teaching of Canadian history in Canadian schools. This was the largest investigation of any subject area ever conducted in Canada. Hodgetts' account of the stifling teaching methods and boredom and apathy evident in classrooms became known and led to many actions to correct the state of affairs. An emphasis on Canadian Studies, initially sparked by Hodgetts' report, resulted in the founding of the Canada Studies Foundation in 1970. Since that time, the Canada Studies Foundation has sponsored a series of projects across Canada through which curriculum materials and teacher resources are developed. This monograph — *The Teaching of Politics* — is a result of the project based at The University of Manitoba which concerns itself with the teaching of politics in elementary and secondary classrooms.

Research in political behaviour indicates that the belief that formal instruction in politics will influence the thoughts and actions of persons in a society is somewhat uncertain. However, rather than suggest indifference or hopelessness, the current instructional notions support the need for the identification of more appropriate and realistic approaches education might take in the teaching of politics.

There is strong evidence to indicate that far too many students graduate from schools without having studied Canada's political system. They have virtually no idea of the system or how it works. There is also evidence to

indicate that young people are becoming increasingly cynical about politics and politicians. Schools, as one of the agents of political socialization are, by default, partly responsible for this state of affairs.

The monograph — *The Teaching of Politics* — addresses the general question of teaching politics to school students. It argues that a particular kind of political education, stressing participation and critical inquiry, is essential to any society that aims to be democratic. The monograph begins by asking the question “Why Teach Politics?” and then goes on to describe the students and what political understandings they hold as a result of daily living. Chapter 3 reviews the approaches to teaching politics and resulting curriculum as proposed by a variety of theorists and writers. Included are the issues approach as outlined in the *Canadian Public Issues* program; the concept approach as put forward in Fenton’s *Comparative Political Systems*; the participation approach as contained in *Comparing Political Experiences*; and the systems approach, the best known version of which is that of Professor David Easton.

The rest of the monograph — chapters 4 through 8 — concentrates on the teaching of politics. It needs to be emphasized that the monograph concentrates upon the “how” rather than the “why” of political education. In chapter 4 the writer emphasizes the need for teachers to understand and accept students as “active” learners who critically analyze the ideas presented and begin to see their own ideas as worth examining. Teachers are urged to work with what students already know and then organize their teaching in terms of problems or issues to be explored (not solved, but explored).

Chapters 5 through 8 elaborate on specific strategies which have been found useful by classroom teachers in the teaching of politics. In chapter 5, the writer focusses on the general strategy of discussion. He begins by pointing out the need for teachers to establish an appropriate classroom climate as the first and indispensable step to fostering effective discussion. The next step is to identify an issue for study about which students can reasonably be expected to have opinions. The author continues with practical ideas which the teacher may follow in the conduct of a variety of discussion-related activities — group discussion, discussion-flow, group interaction, debate, the dilemma technique, the case study and the “dialogue” method. It is emphasized that all students can sustain a useful discussion.

A cluster of teaching strategies, known as simulation, role-playing and drama, are presented in Chapter 6. These strategies are seen to be particularly appropriate to the teaching of politics because of their potential to make learning experiential by providing for student involvement and thereby possibly increasing students’ sense of efficacy. This cluster of activities is seen as having pedagogical advantages to the teaching of politics. They give students responsibility for their own learning, arouse involvement and participation in a personal way and present a means to make abstract issues more concrete and hence more comprehensible to the learners. Considerable time is given to explaining how a teacher might design his/her own games or adapt existing games. The advantages and ideas for their use are proffered for other dramatic devices including role-playing and drama.

It is next to impossible to teach politics without using the media. In Chapter 7 the focus is on media and how media and politics are interconnected. With the knowledge explosion it is impossible to keep abreast of current political issues without the media. However, the media must be treated carefully and analyzed rather than simply consumed. It becomes crucial that students be taught to approach them critically. The writer reminds the reader that he is dealing with teaching politics *via* the media, rather than teaching about the media in their own right. Teachers are provided with ideas as to how to teach students to use the media simply as a source of information; how to look critically at the media; how the media can, consciously or otherwise, influence one’s understanding of the news; and about the role and influence of the media in the political arena. Throughout, the freedom of and access to information is presented as fundamental to any system of democratic politics.

In the final chapter, the writer outlines the forms, underlying rationale, and possible sites for action projects as part of the study of politics. In the first instance, student action projects may take place within their own school. The school is seen as embodying politically related concepts such as power, authority, socialization and decision-making. Student action projects outside the school can occur in at least five forms: (1) voluntary service with social agencies; (2) community projects; (3) political action with political parties or interest groups; (4) community study and surveys; and (5) internship in a community organization. In all cases, such activities must be considered to be part of the conventional curriculum.

The monograph has been compiled with the intention to produce materials for teachers and students in order to strengthen the teaching of politics in Canadian schools. True, it does contain many ideas and a description of approaches and activities a teacher might use in teaching politics. I would suggest a major weakness of the monograph is in its organization. At first glance, the organization of the monograph appears to be straightforward. However, I found only through careful, methodical scrutiny was I able to select and identify the suggestions. Activities are not classified as suitable for use with elementary or secondary students. Excellent ideas are

submerged in long rambling paragraphs or descriptions. The use of sub-headings or titles to help the reader focus on the key issues in each chapter would be useful. Unless a busy teacher is seriously committed to the teaching of politics and takes time for careful review of the monograph, much of what is contained therein will remain uncovered and not be put to use in Canadian classrooms.

In summary, the monograph can be recommended to a number of constituencies: certainly to classroom teachers, especially at the secondary school level, who are seeking ways to approach the teaching of politics in their classrooms; to social studies educators within school boards, government offices or university confines; and to the lay readership which seeks for some understanding as to how education can contribute to the making of an active, informed citizenry.

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Egan, Kieran, *Education and Psychology: Plato, Piaget, and Scientific Psychology*. New York and London: Teachers College Press, 1983. 210 pp. \$16.95(U.S.). Available in Canada from the Guidance Centre, Faculty of Education, University of Toronto.

Kieran Egan's latest contribution to education advances one of the most provocative arguments in educational theorizing to be seen for some time. And it is fair to speculate that it will leave educational psychologists talking to one another, if not to Egan, for a long time to come. For in this book Egan argues that educational psychology has not advanced the cause of education one whit, and that our continued reliance on the alleged "findings" of educational psychologists has been, and continues to be, positively pernicious. As Egan says:

The argument of this book is that no psychological theory has, or can have, legitimate implications for educational practice . . . I hope to show that the notion that one can move, however cautiously, along a line of implication from psychological — or other human or social science — theories to educational practice is mistaken, and in practice damaging to education. (pp. ix,x)

Egan begins his sweeping attack by first distinguishing an *educational* theory from a *psychological* theory in the following way. An educational theory, according to Egan, consists in a set of normative prescriptions which answer the questions "What should we teach? How should we teach these things? When should we teach them? What should our end-product be like?" (p.1) However, a psychological theory, according to Egan, cannot legitimately answer these normative questions because its job is merely to describe (scientifically) *what is the case* with respect to "necessary constraints on our nature". If, and Egan stresses the "if", such necessary constraints on our nature could be discovered, then psychology would have some limited role in helping to answer *some* of the normative questions in education. However, the greatest portion of Egan's book is designed to show that psychology has come nowhere close to discovering such natural constraints on our nature, and is, therefore, effectively irrelevant to education, and educational theorizing. Indeed, Egan sets out his general argument in the form of a clear syllogism:

Major premise. Psychological theories can have implications for education only if they describe constraints on our nature.

Minor premise. No psychological theory at present describes constraints on our nature.

Conclusion. Psychological theories at present have no implications for education. (p.125)

Four of Egan's five chapters are spent defending the premises of this argument in very interesting and illuminating ways. The longest chapter consists in a sustained criticism of Piaget and his followers, arguing that: (a) whatever appears true in Piaget's theory does so because it consists of certain logical tautologies (e.g. "children develop in stages"), (b) what is not tautological in Piaget's theory is unsupported by available empirical evidence, and (c) the theory issues in contradictory prescriptions for teaching. In sum, Piaget has not discovered anything that educationists need take seriously, and continued respect for Piaget can only stultify students and teachers alike.

Aside from one chapter which praises (very uncritically in my view) the virtues of Plato's educational theory, the book concentrates on attacking many of the major paradigms of educational psychology that have appeared in the past forty years. Among those criticised are: behaviour modification (Skinner, Bandura, *et al.*), teaching